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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

Friends Care Center of Yellow Springs

by Kieth Howard

(Editor emeritus and former co-publisher of Yellow Springs News)

A nursing home for Yellow Springs was a dream for almost 30 years before it was realized. Arthur E. Morgan, founder of Community Service, Inc. and former President of Antioch College, talked of it first. Later, Howard Kahoe, Yellow Springs Manager for more than 20 years, Sergius Vernet, founder of Vernay Laboratories and the Vernay Foundation, and Wesley Matthews, long-time director of Yellow Springs Senior Citizens, talked, consulted and dreamed about the project.

But it was the early 1970's before the sequence of talks and studies began which led to the actual building of a home. Griscom Morgan, son of Arthur Morgan, a member of the Yellow Springs Meeting of the Religious Society of Friends, persisted in talking to anyone whom he could interest in the project, and especially to members of the Friends Meeting.

In February 1977 the business meeting of the Yellow Springs Society of Friends formally decided to proceed, under the leadership of its member Paul Wagner to explore avenues for making a nursing home in Yellow Springs a reality. From October 1975 to September, 1977, the meeting had worked with the CM Corporation, an organization which had pioneered in building and managing nursing homes in small towns. This corporation supplied the meeting with a land survey and a feasibility study which showed that Yellow Springs and vicinity could support a 74-bed

nursing home and that about 35 Yellow Springs families each had a member of their family in a nursing home in surrounding communities. In September, 1977, the Friends Meeting discontinued its associations with the CM Corporation and set up a not-for-profit corporation with five trustees who were to appoint four more. The Meeting was encouraged to proceed both by the help from many interested citizens of Yellow Springs and by the fact that another Friends Meeting of similar size had successfully built a nursing home in nearby Waynesville community which is smaller than Yellow Springs.

Several years prior to this time, one Meeting member who had moved away left \$4,000 with the Meeting earmarked for just this purpose, as "seed money" to get this project started. Early in 1978 the Friends Meeting launched a drive amongst its approximately 115 members and raised about \$12,000 more.

The population of the area, from which financial help in building the Center was sought, is small. The Village of Yellow Springs itself has less than 4,500 people. The rural area of which it is the center numbers less than 3,000 more. But the percentage of the population which gave financial support to the building of the Center was high.

Ruth Aschbacher of Vernay Foundation became an enthusiastic supporter and enlisted the backing of both Vernay and Yellow Springs Foundations. With Paul Wagner of the Friends Meeting and

Morris Bean & Co., a prominent Yellow Springs manufacturing firm, heading the growing group of supporters, the drive to build the home got actively under way in 1977 after many months of interviewing architects and builders. Members of the Friends Meeting and other concerned individuals incorporated Friends Health Care Association, secured Board membership representing wide sections of the community and the backing of community Foundations. These and others--there were 225 separate gifts--supplied \$320,536.11 for a start toward building the home.

When the FHCA was incorporated, Friends thought they would appoint four of the nine members of the Board of Trustees in order to assure wide community participation and support. However, when funds were solicited from the public, Friends found that people were more willing to contribute if some established organization was sponsoring the undertaking than if there was just an ad hoc committee of citizens behind it. It was felt that the Friends Meeting or some established organization should have the major responsibility in order to assure ongoing commitment to the project. Thus the Meeting agreed to be responsible for appointing five of the nine board members.

This backing and statistics from a survey of nursing home needs and beds available in the area secured approval from the Miami Valley Health Systems Agency for building the 50-bed facility. With the locally contributed money this approval was enough to secure a low interest loan from the federal Farm Home Administration. A \$1,700,000 facility has now been built and furnished and there are plans to add another 50 beds at an early date. The Center is located on a 17.5 acre site within 3/4 miles of the Yellow Springs retail business district, and long-term plans are to eventually provide a complete range of supportive living services there.

Much attention was given to choosing a name for this nursing home in hopes that it would express the Friends' concern for treating people with respect and dignity. Paradoxically, it was later found that the term "care center" is quite commonly used by nursing homes which are run primarily for profit.

"Friends Care Center of Yellow Springs seeks to provide a residence for the aged and others who cannot be cared for in their homes. . . to provide pleasant, secure and friendly surroundings and people with the goal of keeping or restoring

the residents to optimal health and involving them with people of all ages for mutual enrichment and enjoyment."

These are the words of a brochure issued by the Friends Care Center just before it opened in October of 1980. They had evolved from official statements of the board of the home issued during the three years of intensive work which it had taken to plan, finance and build the home. And those statements, in turn, were the result of thinking during a similar and earlier period of time in which dozens of community-minded individuals had met to discuss the feasibility of undertaking the project.

With the Care Center now in operation for five months, director of nursing, Ruth Straight Jordan, is pleased with the success she and her staff are having in achieving these goals of the nursing home. She expands these goals by saying, "We are trying to maximize for each resident his or her individual physical and emotional potential for wellness, and to minimize the number of all ages who need primary care."

Success in this endeavor leads to more and more success as nurses, aides, therapists and others see what they are adding to the lives of those in their care. Mrs. Jordan points out that attention to the number of people with whom the nursing home resident has to deal is necessary if the resident is to be satisfied with his life in the nursing home. With the nursing home staff charged with watching over every resident every minute of the day, the minimum number of people that the resident has to deal with--or at least sees hovering around him/her is necessarily considerable. Friends Care Center tries to keep that number at a minimum in order that the resident may more easily relate to each of them. So far as is possible, Mrs. Jordan tries to see that residents are not overwhelmed with a stream of people doing intimate chores for them.

One of the principal reasons for building Friends Care Center of Yellow Springs was to provide a nursing home for older or disabled people of Yellow Springs in a location where it would be convenient for relatives and friends to visit. Some of the Center's first residents came from out-of-town nursing homes. They have had many more visitors since they came back to their home town. Their happiness and contentment--and that of their relatives and friends who have visited--has been visibly increased, according to Center staff and administrators.

Another sizable group in support of the nursing home has just been organized--a Family Council. All persons with members of their families or close friends in residence have been invited to become members. Representatives of more than half the residents attended the first meeting.

Also adding to the joy and normalcy of life are visits by community groups. There were just a few people in residence at Halloween, but resident services director Margaret (Peg) Mertz invited visits to the Center by youthful trick-or-treaters which were greatly enjoyed. Since that time church, Scout, and other children's and young people's groups have been paying visits which visibly "light up lives." One especially enjoyable evening was provided by a teen-age church group which came in to decorate the Center for Christmas.

A greater degree of care than anticipated has been required by more than the expected number of the first admitted residents of the Center. Volunteers are being recruited to help where they can in providing that care. Volunteers can push residents in wheel chairs to and from meals and social events, read to and write letters for those who cannot read or write for themselves, and perform many other friendly tasks that make the resident's life richer.

Some residents and their families became concerned with the meals served at the Center, even though the goal of the Board and administration is to provide alternative menus and requested food so far as is possible. Some of the people concerned about meals from the Residents Committee are now invited to participate in occasional weekly menu planning sessions and some of the dissatisfaction has been eliminated, Center administrators say. The Food Services Supervisor welcomes suggested menus.

The location of Friends Care Center in the home town of a large percentage of the residents or in the home town of many relatives and friends helps in the work of rehabilitation and restoration of residents' lives. Even when physical progress is not made, the emotional needs of resident and family are better taken care of when they can be together often. Even children are helped when they can be with parents or grandparents to see for themselves what is happening to their loved ones instead of being forced to imagine the situation from grown-ups' descriptions.

The frequent appearance of children in the Center does more to brighten things up than almost anything else, reports Mrs. Jordan. Some other methods which the Center finds most supportive are: keeping the residents doing as many things for themselves as they can, not hurrying them, having them make as many of their own decisions as possible, and assuring and protecting their privacy.

Other factors which Center people believe have helped to make life happy there are varied room furnishing, including the use of the resident's own belongings, pictures on the corridor walls, comfortably furnished lounges, television sets, and, the most unusual touch of all, a greenhouse in which residents can work with plants themselves if they wish.

In every contact with the residents, Center staff seeks to be supportive. Giving the best individualized service to all has meant that they are also alert to their responsibility in helping terminal patients. "We try to help them adjust at their own rate and in their own way with choices for the quality of their remaining life and their death," says Mrs. Jordan. Using Hospice principles, this same support is available to the friends and relatives of the residents.

Mrs. Jordan believes that members of the Center staff are working well together. "We're getting results, and this encourages us. We're a young staff and thus have a lot of youthful enthusiasm. And we have a good feeling for one another. This began when we all--nurses, aides, cooks, housekeepers, administrators--worked together in opening the home during the last few days before the residents were brought in. We unpacked chairs together, set up beds and other furniture, scrubbed sinks and toilets together. And we're all still working together now."

Mrs. Jordan is emphatic in her belief that "small communities can and must take responsibility on a small and local scale for long-term health care of their own people." Facilities such as Friends Care Center of Yellow Springs are a way in which a part of those responsibilities can be met.

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Without Understanding Neither Large nor Small Can Be Beautiful

by Griscom Morgan

*Ill fares the land, to gathering ills the prey
Where wealth accumulates, and men decay.*

—*Oliver Goldsmith in The Forgotten Village*

Almost without exception current movements for social change and improvement of the social order accept as axiomatic the primary source of the evils they focus their attention on fighting. This is true of decentralists, socialists, anarchists, libertarians, followers of Schumacher, Ralph Borsodi, and conservatives like Gary Allen (author of None Dare Call It Conspiracy).

Throughout history in western and eastern civilization the prevailing interest on loans with good security has been around six percent. That amount of interest when compounded exponentially, expanding over a period of only a century or so, leads to overwhelming debt and extremes of wealth and poverty. At that interest, one penny so invested at the time of Jesus would long ago have been worth more than the weight of the earth in gold. The economic historian, Brooks Adams, wrote a historical survey of this affliction of civilization, showing how it impoverished and displaced rural populations wherever it was in process, and concluded that this was (as he entitled his book) The Law of Civilization and Decay, identified with the use of conventional money.

Dutch social scientists, observing the effect of this money on the folk society in the Dutch East Indies, characterized it as follows: "When money economy (such as we know it) enters the village community, the genius of the community starts to die. The complexly organic unity starts to fall apart, intravillage rivalry takes the place of mutual aid, social value perishes." The ecologically stable relationship between man and nature is also destroyed and population controls disappear. This does not happen under monetary systems in which currency, like food, is perishable. Precolumbia America had very different money systems. The Spaniard, Petrus Martyr, wrote of one of the most successful, "Oh, blessed money that...defeats infernal avarice because it cannot be hoarded or stored a long time."

The essential small units of society that are honored in the philosophies of decentralism,

"small is beautiful," Borsodism, and the rest are defeated by the very monetary system that these people assumed as axiomatic. The credit union movement, aimed at overcoming the curses of usury, accepts and operates within the same basic postulate and interest rates.

Maynard Keynes observed, "The owner of capital can obtain interest because capital is scarce just as the owner of land can obtain rent because land is scarce. But while there may be intrinsic reasons for the scarcity of land, there are no intrinsic reasons for the scarcity of capital." Keynes' idea of putting more money into circulation to bring interest rates down failed, for it brought inflation in the money value system and not just decline in the interest rate.



The exercise of free initiative within the law of supply and demand in the economic market is vitally important to a free and prosperous society. But this has not worked well in regard to the supply and value of conventional money. The old gold or silver standard was based on a very inadequate supply of precious metals subject to great fluctuations in price and to hoarding by financiers to exploit the public. Yet without the security of real assets money is vulnerable to great fluctuations or collapse in value. The alternative which can give adequate money supply without inflation is to secure the currency with the essential reserves of the kinds of goods people have to live by--including gold--and to have money holders carry the cost of storage of those goods. That can end inflation, unemployment and usury.

The assumption that currency should securely keep its face value without depreciating is deep in our culture. It is hard for us to conceive of alternatives to a hoardable currency except inflation of prices. Financiers can hoard such currency out of circulation until they get the high interest they want, and the flow of interest into their hands becomes progressively greater so as to enable them to create artificial scarcity of currency whenever they wish, or divert their flow of income out of their nation to other nations with lower wages and costs. Adam Smith pointed this out as a major cause of the downfall of nations.

Moneylenders thus have the economy at their mercy and progressively buy it out, foreclosing debtors to their advantage. This process is not due to innate wickedness of financiers, as their record in history would suggest, but to the system that creates this conduct both in the banking fraternity and in the small community where such a money prevails. In his important little book, The Big Idol, Richard Gregg asserted: "Our troubles then--community, class, and national, both economic and social--are not due to the original, inherent wickedness of scheming financiers and big industrialists. Our troubles are largely due to the defects...of our economic counters and symbols... These same considerations should enable rich people to understand why they are blamed for the ill effects of money...and join others to make improvements."

Whenever the face value of currency has been designed to depreciate in contrast to a constant monetary standard of value, the interest rate has been forced down and money is forced into investment and circulation with resulting full employment. This has been observed both historically and in the communities in which such currency systems have been used. It is not just a theoretical or speculative idea.

We have identified the two aspects of money as one, so it may be confusing to think of separating them: measurement of value and embodiment or store of value. It may help to think in terms of a bushel of potatoes. A bushel is a measure that is constant whether of potatoes or apples. The temporary contents of the bushel will depreciate and cannot be kept long without cost and loss. An inflating money value is equivalent to shrinkage in the measure, not of the contents of the measure, so it means the depreciation of wages, obligations, and understandings which is profoundly disruptive to society and its values. A shrinking currency, on the other hand, keeps the economic stimulus to active trade and full employment that has come with inflation, yet makes possible a constant standard of value, for what started as a dollar bill could, for example, shrink in face value to 94¢ in a year.

Money is like our roads. If people were free to park on the roadway, travel would be very undependable. Economist Dudley Dillard expressed it: "Money is not just another form of wealth; it is the standard of wealth... In a money economy all goods must assume money form, that is, must be transformed from goods into money.

Otherwise they remain unsold and lose all meaning since specialized producers have only negligible use for the things they produce... These simple facts have not been incorporated into economic theory, perhaps because they are too obvious for sophisticated economic analysis."

So money must be managed like the flow of blood in our bodies--as a medium of exchange, and not lodge and stay put as does fat or adipose tissue. Investment and saving are vital, but they need to be in other forms than blood--or money. They only take place when money is invested in goods and labor, releasing the money to flow on into other exchanges to enrich and give employment.

This alternative to the economic distress of the world has long been available to thinking people. Senator Bankhead introduced legislation on it in the Senate in 1934. Deladier of France hoped to put it into action in France. Sir Stafford Cripps, who became Chancellor of the Exchequer in England, and socialist John Strachey urged it on the British Labor Party. Norman Thomas urged its consideration by the American Socialist party, saying that socialists had not had significant new economic thinking for generations. Banker Wilhelm Radacke helped put it into successful operation as an alternative monetary program in Germany, later suppressed by the opposition of the Reichsbank. Economists like Victor von Szeliski, William Vickrey (financial advisor to the Japanese during their severe inflation), and Arthur Dahlberg* have urged this policy as the better answer. Industrialist Peter Weston and engineer Arthur E. Morgan saw the primary obstacle to its recognition in the opposition of the financiers.



*By far the larger part of the nation's money is "bank money"--checking accounts well secured by real assets. Economist Arthur Dahlberg has pointed out that as it now works bank money is particularly vulnerable to extremes of active or tardy use with resulting economic instability. He has suggested a simple expedient, employing existing means, to apply the principle outlined here to bank money in his books Money in Motion and How To Save Free Enterprise.

Recognition of this underlying problem of civilization has been missing in almost all the recent thinking and literature on social and economic change. The books reviewed in this issue of the NEWSLETTER are typical in this respect. Kirkpatrick Sale's Human Scale mentions a community that succeeded in developing economic health with a currency system of its own as evidence that small scale currency systems are feasible. But he did not mention that in almost all communities which tried to use local currencies the local currencies petered out with the exception of those which like the one he named used the shrinking currency principle, which is even more needed on the national than on the local scale. He did not mention the principle by which successful communities operated.

Marilyn Ferguson's Aquarian Conspiracy reports the spectrum of diverse current reactions to the crises of our times--so similar to previous crises in human history--charmingly and with much information and urgency. But here, too, there is lacking the disciplined insight, the accurate analysis and understanding absolutely necessary to pull us out of the hazards of our world.

These books on social change are like the proclamations Jimmy Carter made when he first campaigned for the presidency: valuable and well-meaning, but lacking in depth and order of perception necessary to accomplish what is needed. Without such depth and perception available and well understood in movements for social change such leaders as Jimmy Carter are powerless to produce viable national, regional, and local programs to cope with those historical curses that threaten society with worse evils than in the past.



Book Reviews

The Aquarian Conspiracy by Marilyn Ferguson, J. P. Tarcher, Inc., Los Angeles, 1980, 437 pp., \$15.00.

By Howard Cort

The Aquarian Conspiracy brilliantly describes a major shift in mental orientation and mind-set presently occurring in thousands of Americans and others. Subtitled Personal and Social Transformation in the 1980's, Marilyn Ferguson's book also draws a bridge between these countless individual transformations and innumerable emerging networks of people of like mind and goals, which networks are themselves connecting and coalescing with other networks.

The author points to anthropologists Luther Gerlach and Virginia Hine, who named these contemporary networks SPINS (Segmented Polycentric Integrated Networks). The segments of these SPINS are small groups which hang together loosely on the basis of shared values and which, "by a kind of friendly fission" with each other, occasionally spin off new groups (p. 216).

An overall network, or SPIN, one that is transforming our entire social pattern and its values, is arising from these SPIN interconnections. This is the "Aquarian Conspiracy," not in the sense of subterfuge, but rather as an "intimate joining" for "the mind's true Liberation," of "Love and Light" (p. 19). Locating its home base in California, the author-publisher of the very widely read newsletter "Brain/Mind Bulletin" - describes an Aquarian network worldview that is heavily affected by mystical religion. Ms. Ferguson refers to a Gallup Poll released in February, 1978, which reported that ten million Americans (who I feel may mainly be on the two seacoasts) were engaged in some aspect of Eastern religion and another nine million in spiritual healing. She connects this spiritual trend to more fluid, "whole," and intuitive approaches in other major fields of human endeavor.

"Holistic" medicine, "transpersonal" education merging rational (left-brain) and intuitive (right-brain) qualities; "transformative," trustful and open human and family relationships; democratic and decentralized work patterns: these are some of the characteristics of the New Age. They add up to a restructuring

of consciousness in many individuals, with those people now much more in tune with their own feelings.

Ferguson utilizes a great array of evidence from psychology and related fields. And she lucidly tells of the greatly proliferating technologies for personal growth and the millions of individuals who are struggling for understanding and new vision.



Ms. Ferguson repeats her delineation of these countless individual transformations in a book review she did of Alvin Toffler's The Third Wave, which appeared in the July 1980 "New Age" magazine. She showed full appreciation of Toffler's comprehensive analysis of our society's massive shift to "Post-Industrial" civilization, but criticized his very inadequate reporting on the personal and spiritual search and individual transformations that are concomitantly occurring.

I am grateful to Mark Satin, who at the Community Service, Inc. conference last summer, suggested to several of us that Toffler and Ferguson meaningfully complement each other. And, just as Toffler needs fortification from other sources, such as Ferguson, so too there are certain weaknesses in the latter's monumental work.

Ferguson intimates, for example, that the present transformation is a type of complete breakthrough in individual lives and worldviews. "Real progress," she says, "is rarely incremental. All important advances are sudden intuitions, new principles, new ways of seeing" (p. 28). This, however, accords little significance to those millions who, I believe, do only advance incrementally. This type of person may start with only one aspect, such as stopping smoking or reducing meat consumption; or becoming involved in work-study education, neighborhood action, or less structured worship. He or she may then, it would seem, step-by-step advance into fuller membership in "the conspiracy."

To truly infiltrate and transform our entire society, I believe strong connections must be kept with the large numbers who do not have and may never gain a total, integrated view, but who could become at least partial allies. Many among this majority (perhaps particularly among the young) may be slowly - often through practical day-to-day experience - moving away from

overcompetitive, mechanistic and destructive tendencies of the Industrial Era.

Similarly, some of the most creative, achievement filled and self-actualized people have grown in slow steps or stages. Arthur E. Morgan, for example, had an initially strong "Western" intellectual and activist bent. This was only fully matched by fuller, emotional, intuitive "Eastern," "right-brain" development in his later years, after retirement from his major engineering work at T.V.A. and other varied administrative responsibilities. It was only then, I feel, that Morgan was basically free to and did strongly zero in on the field of "community", both in his thought and in his own life and local small community.

Morgan's seminal influence, including his Community of the Future, is not mentioned by Ferguson - in contrast to his important place in Mark Satin's New Age Politics. This omission is probably partly due to Ferguson's heavy personal involvement in the newer "human potential" growth centers and probable interest in Eastern religious movements, particularly as manifested on the West Coast. These emphases also seem to be true of a majority of the 185 respondents to her questionnaire, sent to 210 people she perceived as exemplifying the title of her book. Their responses very much helped shape her book.

Although Morgan's role is not mentioned, many of the questionnaire respondents did identify, as influential in their own growth, various other thinkers who do place heavy emphasis on the small, local "community." They include Erich Fromm, Martin Buber, and Sri Aurobindo, inspiration for the famous Auroville Ashram community. Ferguson, herself, does discuss changing personal relationships and does address the importance and growth of local mutual-help and self-help networks. And she also does speak of how "a network is both intimate and expansive" and how "you don't have to choose between involvement on a community or on a global scale; you can have both" (p. 214).

Nevertheless, the book's overall thrust is more on mutual interest support networks (SPINS) that are growing to cut across geographical boundaries of communities, states and nations, and that involve highly purposeful, "intentional" people. It puts less of a spotlight on the small, local communities, neighborhoods, families, and workplaces where ordinary people live and work - a concern which the Morgans and Community Service, Inc. has strongly and fundamentally fostered.

I believe Ferguson's future work could benefit from a greater focus on the total ordinary local community, the small (non-intentional) contexts in which many (if not most) Aquarian conspirators must necessarily spend much of their time and energy. This could help link her Aquarian pioneers with the masses, the grass roots, the folks who still cling to the old ways. Dealing with and working through these established groups and situations is, I feel, a major way that strong character is formed, and it may be here that depth and long-term stability is established. These fundamental ingredients can be a valuable accessory to other, more innovative/creative qualities. The effective merger of these two orientations, old and new could truly be a great transformation - perhaps the greatest of all!

Another area that could have been examined is that of anxieties and emotional development problems. Anxiety can heighten creativity if it is effectively and responsibly worked through. This clearly includes developing "adequate forms of community" which, according to Rollo May in The Meaning of Anxiety (Revised edition, 1977, W.W. Norton & Co., N.Y., p. 239), implies "a positive quality of relatedness of the individual to the other persons in his social environment."

Anxiety, however, can become a millstone if left to fester, averted, or not effectively channeled. I suspect that some "conspirators," even some with quite brilliant vision, may be psychologically hobbled in their efforts to relate to the nearby, every-day folks in their own milieu, and in their efforts to usher in the New Age on a local basis.

Finally, Ferguson does not deal with how strong the "Conspiracy" really will or will not be, should "push come to shove," particularly in the case of the outbreak of war. It may be that many members, not fully grounded, would in such a time yield to other principles, including hierarchy, destructive competition, violence. Steps could be taken to prepare and fortify for this eventuality, as with Gandhian-type Satyagraha training in non-violent resistance. Ignoring the clear possibility of war, however, could lead to shallow, unrealistic optimism before the event and flaccid acquiescence afterwards.

These criticisms, however, are decidedly secondary. Marilyn Ferguson has issued a clarion call and charted a vast new territory. As a woman,

she is from that half of humankind that heretofore has been most inadequately represented among major social theorists. She, however, certainly has moved to redress that imbalance. She has also very importantly contributed to bringing about that society which she has clearly shown to be already conceived and evermore in our daily midst.

Note: Marilyn Ferguson publishes both the "Brain-Mind Bulletin" and, more recently, "Leading Edge, a Bulletin of Social Transformation." A study guide, for the Aquarian Conspiracy, of questions and topics to explore, is available; as is a cassette tape interview. Write: Box 42247, Los Angeles, Ca., 90042.



Human Scale by Kirkpatrick Sale, Coward, McCann and Geoghegan Publishers, 1980, 523 pp., \$14.95. Available from Community Service at the special price of \$14.00 plus 10% postage until July 20.

by Douglas Bradfield

In his latest book, Human Scale, Kirkpatrick Sale presents historical cases, major trends today and direction for tomorrow for existence in an exponentially expanding technofix world. He explains that, "Human scale" is originally an architectural term used to describe the components of a building in relation to the people who use it.... What it takes is a scale at which one can feel a degree of control over the processes of life, at which individuals become neighbors and lovers instead of just users and consumers; participants and protagonists instead of just taxpayers." This becomes Sale's analogy of the world of economics, business, education, and ultimately the individual.

Sale's historical account includes reference to empires and nations when they weren't so big. The Greek citizen expected to participate in its arts, sciences, athletics, politics, discourses and games, not only for the betterment of the self, but for that of the entire population. American history is also cited, beginning with its once "human" scale and its degeneration to organized crime, business conglomerates, utility monopolies, public school consolidations and the crisis in the economy.


He tells what happens as a result to our values. The New York City blackout, for instance, which affected millions of lives, ironically caused considerable damage to "bigness" itself. He shows how giantism directly affects the service of McDonald's as well as the Pentagon. He cites what happens to us as individuals, whether President or lay person, when as creative and resourceful individuals we try to affect bureaucratic inertia. He states that we have grown exponentially and, on this basis, cannot solve one problem without creating a score of unanticipated problems.

Sale's references include a large number of credible scholarly reports and texts emphasizing examples of what really works. He suggests that as we consider alternatives, such as decentralized institutions and devolution of power, and slowly dismantle all of the large-scale systems that have perpetuated the current crisis, "we will begin to experience a human scale, a balance of life functions, an excitement towards equal participation that only a few have enjoyed." He envisions smaller cities with community gardens and solar collectors instead of skyscrapers enveloped in smog.

Sale is not arguing against all technology. "The question is not of eliminating technology--it is no more possible for a society to live without technology than for a person to live without muscles--but of deciding what kind of technology should prevail." He suggests that the design be according to human needs, capabilities, and form, guided by accommodation to and limitation within the environment.

Sale points out that "what separates the human animal from lower orders is not a sense of humility...but rather a fully developed conceit, the conceit that declares us to be the rulers and shapers of the world and all of its workings." As such we have a tremendous responsibility for the shaping of the future as well as of the present.

Although at times redundant in critical examples, Human Scale provides a required piece of the puzzle of human evolution. If we are to evolve as our society and environment demand of us, then we must recognize and employ effective balances. The design of our institutions, our buildings, even our diets, must consider how the human perceives, reacts and thrives. Human Scale is a superior resource for those interested in moving in that direction, beginners and veterans alike.


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The Aquarian Conspiracy by Marilyn Ferguson, J. P. Tarcher, Inc., Los Angeles, 1980, 437 pp., \$15.00.

By Jane Folmer

The Aquarian Conspiracy by Marilyn Ferguson and Human Scale by Kirkpatrick Sale are both social criticism with an eye to the future and the potentials for new directions in a new age. Though written about the same subject and at approximately the same time, there is an amazing but predictable difference between Sale's view from New York City and Ferguson's view from California. Like the blind men in the parable who seek to determine the qualities of an elephant, one finding it to be "much like a rope" and another finding it "much like a tree," neither is wrong, but much is missing from each account.

For determined and thoughtful readers, however, the two books together provide a unique opportunity to create a workable reality blended of the two. Kirkpatrick Sale describes with beautiful detail all the things wrong with our society. He attacks each institution, from health care to politics, as being too large and too complex to be capable of meeting human needs. And he has no trouble finding statistics and anecdotes to prove his point. But his detailed and accurate scouting report on the "opposition" falls short of providing a plan of attack for those who are ready to fight. At the very end of the book he admits, "I can suggest a goal, I can certainly urge the necessity and dangle the desirability of that goal, but I could not suggest the way to get there..."

Marilyn Ferguson, on the other hand, tells us that we have already found the answers--people helping each other to help themselves. She sees "the movement" well under way, slowly expanding in number as well as in influence. The "spiraling linkage (of mutual help networks)...is like a great resistance movement, an underground in an occupied country on the eve of liberation." To her each co-op, each self-help group, each alternative school is an important part of an unorganized, nation-wide network whose collective success "would transform every

aspect of contemporary life... The essential intent is the redistribution of power."

Unlike most of her contemporaries, Marilyn Ferguson goes beyond hailing crisis after crisis as the beginning of the end, beyond rallying us around disaster as the opportunity for great change. She boldly describes the historical imperative of "personal stress as well as the collective stress of our age...driving us into the change and creativity dreamt of through the ages." She is not alone in her belief that population stressed to the edge of its tolerance is more open to rapid evolution. Her theory may indeed prove itself in the 1980's. But I would wish her to have more of Kirkpatrick Sale's empathy with those who will be the casualties of such a revolution.

The fact that most of Ferguson's information is based on data collected in California receives no apology, but instead she provides an elaborate explanation of the role of California as the American pioneer in social transformation. She quotes social critic Remi Nadeau as saying, "What the American is becoming, the Californian is already." Such arrogance may well be met with unsympathetic dismay in the East and some outright hostility in the Midwest.

In any case, the two authors seem to agree that individual transformation precedes social transformation and spiritual revolution precedes political revolution. In plain English, change is very personal and no other individual, no institution, can do it for us. Each of us is responsible for our own transformation and our own part in creating a "new age."

The importance of Kirkpatrick Sale's book is his understanding and documentation of where we are as we begin a new decade and his ability to single out those aspects of our society which need to be carefully preserved and defended, those which need to be up-dated and recycled to fit changing needs, and those which need to be discarded as no longer appropriate.

The importance of Marilyn Ferguson's book is her optimism and her ability to address the challenge of personal change. There are hundreds of do-it-yourself, self-help books available to provide step-by-step plans for personal transformation. This book is the only one I have seen which places that transformation into the context of social change and shows how they are mutually supportive.

Readers Write

ABOUT LAND FOR SALE

I have been an interested follower of Community Service, Inc. since the mid-sixties when I spent a summer in Yellow Springs and met Arthur Morgan through Dr. Mary Agna. I have been particularly interested in reports about alternative communities.

Some of your other readers may be interested in exploring the purchase of some property three colleagues and I have put up for sale. I believe this land would be highly suitable for an alternative community, and in fact has served as an alternative recreational community for close to ten years. Specifically, this is a 250 acre primitive farm in eastern Kentucky near Somerset, Kentucky. The land borders on a major tributary of Lake Cumberland, Buck Creek, for more than a mile. The land is wooded with a combination of Oak, Beech, Pine, Hemlock, Tulip Poplar, Laurel, Redbud, and Dogwood. Many of the trees are twelve or more inches in diameter. There are some 60 acres in gently rolling fields. There are two ponds, and several small creeks. There is an extensive cave system on the property. There are two buildings, an unusual rustic contemporary cabin suitable for year round living, and a barn with small, well insulated living quarters. There is electricity, telephone, and plumbing. There is a larger rain collecting cistern under the cabin. There is at least one spring on the property.

For more information contact Tom Blum, 11 Cooper Avenue, Minneapolis, Minnesota 55436, (612) 929-7180.

ORGANIC FARM

We want to share our 132 acre organic farm with persons who value personal freedom, individual responsibility and expanded family relationships. For more information write: Parker Moore, RR#3, Box 223, West Union, OH 45693.

ABOUT THE AQUARIAN CONSPIRACY

I think Howard Cort has done a fine job reviewing The Aquarian Conspiracy and hope that Community Service can use the review in its publication. Most reviews are much less significant than the points he makes, and I'm delighted that he's done such a thoughtful review.

--Morris Milgram, Pennsylvania

ABOUT NOV-DEC ISSUE OF C.S. NEWSLETTER

Only recently did I get around to reading and using the information contained in the Nov.-Dec. 1980 issue of the Community Service NEWSLETTER. That issue of the NEWSLETTER was particularly good and useful. It is especially valuable to C.C.A. which acts as a referral service and needs the most recent information available on various communities.

I think Jane Folmer's write-ups on the Ohio communities represents a valuable new departure for the NEWSLETTER. The reporting is concise, factual, and represents a good balance between the uncritical eulogistic reporting of some New Age publications and the more or less patronizing or sarcastic reporting of the press and media. It also represents a healthy initiative for describing actual conditions in existing communities. This will help to balance off the rather academic discussions of goals and ideals that we see in the New Age publications.

I am glad to see Community Service heading in this new direction. Keep it up, Jane, and let's have more of the Community Service staff going out to see what is actually happening in the field.

J. Daniel Loubert
Co-operative Communities of America, Inc.
7501 Sebago Road
Bethesda, MD 20034



EDITOR'S NOTE

We not only welcome letters to the editor, but articles about any exceptional communities you know of or people who are doing unusual things to improve the life in their towns. Anyone submitting an article should enclose a self-addressed envelope if he/she wishes it returned if we cannot use it. The only recompense for use we can offer is the pleasure of seeing it in print and knowing that you have spread a good and useful idea.

DO YOU HAVE A FRIEND?

Do you have a friend who might be interested in Community Service's work and publications? One of the most helpful ways of supporting CS is to send the names and addresses of friends who you think should receive a sample of our NEWSLETTER and a copy of our booklist. If you wish a specific issue of our NEWSLETTER sent to your friends, please send 15¢ postage per name.

MEMBERSHIP is a means of supporting and sharing the work of Community Service. Though a minimum \$10 annual contribution includes a subscription to our NEWSLETTER, larger contributions are needed. COMMUNITY SERVICE, INC. is a non-profit corporation which depends on contributions so that it can offer its services freely to those who need them. All contributions are appreciated, needed and are TAX DEDUCTIBLE. If you want your NEWSLETTER sent airmail overseas, please send \$16.00. All foreign members including Canadian please pay in U.S. currency.

YOUR MAILING ADDRESS AND BILLING

If there are errors on your mailing label or in our billing, please send the old label, plus corrections, and the facts of prior billing to us. It will save time and money if you will let us know by postcard of your change of address. The post office charges us 25¢ to inform us of each change and you may not be receiving your NEWSLETTER. We then have to pay 15¢ to remail your NEWSLETTER. Sometimes the post office says there is no forwarding address for a subscriber and this makes us sad. So PLEASE SEND US YOUR OLD ADDRESS AND YOUR NEW ADDRESS.

CONSULTATION

Community Service makes no set charge for consultation services formal or informal, but can only serve through contributions of its friends and those it helps. For consultation we suggest a minimum contribution equal to that of the consultant's hourly wage for an hour of our time.

TRUSTEES

Phyllis Cannon, President; Ross Morgan, Vice President; Fran Ashley, Connie Bauer, Barry Childers, Howard Cort, Cyndde and Jim DeWeese, Charles Dressler, Frances Goodman, Virginia Hofmann, Paul and Jane Hoover, Griscom Morgan, John Morgan, Roderic O'Connor, and Clark Tibbits.

STAFF

Jane Folmer, Doug Bradfield and Jane Morgan, editor.

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You can tell when one year has passed since you last contributed to Community Service by looking at the three digit number at the upper right hand corner of your mailing label. The first two digits are the month and the last is the year your subscription expires. Please renew your subscription now if it has expired or will expire before 041, April 1981. A minimum contribution for membership is \$10 a year. The need for larger gifts continues to increase.

COMMUNITY SERVICE CONFERENCE

The annual Community Service Conference has been scheduled for July 17-19, 1981, in Yellow Springs, Ohio. Kirkpatrick Sale, author of a recently published book entitled HUMAN SCALE, will be the featured resource person. Details inside this issue.

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